(1)

A SPEECH DELIVERED IN THE STARR-CHAMBER, *ON WEDNESDAY, THE* XIVth of IUNE, MDCXXXVII.

AT THE CENSVRE,

Of { *Iohn Bastwick,* *Henry Burton,* & *William Prinn;*

Concerning pretended *Innovations* *In the* CHURCH.

By the most Reverend Father in GOD,

WILLIAM,

L. Archbishop of *Canterbury* his *Grace.*

LONDON,

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MDCXXXVII.

TO HIS MOST SACRED MAJESTIE, CHARLES, *BY THE GRACE OF* GOD, *King of* Great Brittaine, France *and* Ireland, DEFENDER *of the* Faith, *&c.*

Most Gracious, and Dread Soveraigne;

I Had no purpose to come in Print, *but* Your Majesty *commaunds it, and* I obey. *Most sorry I am for the* Occasion, *that induced mee to speake, and that since hath moved You to command mee to Print. Nor am I ignorant that many things, while they are*

ſpoken and paſſe by the Eare *but once, give great content; which when they come to the* Eyes *of men, and their often ſcanning, may lye open to ſome* exceptions. *This may fall to my* lot *in this particular, and very eaſily, conſidering my many* diverſions, *and the little time I could ſnatch from other* Imployment *to attend* this. *Yet chooſe I rather to* obey Your Majeſty, *than to* ſacrifice *to mine owne* privacy and content.

Since then this Speech *uttered in publike, in the* Star-chamber, *muſt now come to be more publike in* Print; *I humbly deſire* Your Sacred Maieſty *to* protect mee, *and* it, *from the undeſerved* Calumny *of thoſe men,* whoſe mouthes are ſpears and arrowes, & their Tongues a ſharpe ſword. *Pſal.57. Though as the* wiſeman *ſpeakes,* their fooliſh mouthes have already called for their owne ſtripes,

Pſal.57.4.

ſtripes, and their lippes (*and pennes*) been a ſnare for their ſoules, *Prov.*18. Prov.18.6,7

The Occaſion *which led mee to this* Speech *is knowne. There have of late beene divers* Libells *ſpread againſt the* Prelates *of this* Church. *And they have not beene more* bitter, *which is the* ſhame *of theſe* raging waves, *than they are utterly* falſe, *which is* Our happineſs. *But I muſt humbly beſeech* Your Maieſty *to conſider, that 'tis not Wee onely, that is, the* Biſhops, *that are ſtrucke at, but through our ſides,* Your Majeſty, Your Honor, Your Safety, Your Religion, *is impeached. For what* ſafety *can You expect, if You looſe the hearts of Your* people? *And how can You retaine their* hearts, *if You change their* Religion *into* ſuperſtition? *And what* Honour *can You hope for, either Preſent, or derivative to* Poſterity *if you attend your* Government *no better* Jude ver.13.

then

then to suffer Your Prelates *to put this* change *upon You? And what* Majesty *can any* Prince *retaine, if hee loose his* Honour *and his* People?

God *be thanked 'Tis in all points otherwise with You: For* God *hath blessed You with a* Religious *heart, & not subject to* change. *And He hath filled You with* Honor *in the Eyes of Your* People: *And by their* Love *and dutifulnesse, He hath made You* safe. *So that Your* Maiesty *is upheld and Your* Crowne *flourishing in the Eyes of* Christendome. *And* God *forbid any* Libellous *blast at home from the* Tongues *or* Pennes *of a few, should* shrivell *up any growth of these.*

Wee have received, and daily doe receive from God, *many and great* Blessings *by* You. *And I hope they are not many that are* unthankfull *to* You, *or to* God *for You. And that there should bee*

none

none in a Populous Nation, *even* Enemies *to their owne* happinesse, *cannot bee expected. Yet I shall desire, even these to call themselves to an account, and to remember, that* Blasphemy *against* God, *and* slandering the footsteps of his Annointed *are joined together,* Psal. 89. *For he that* blasphemies God, *will never sticke at the* slander *of his* Prince; *And he that gives himselfe the* Liberty *to* slander *his* Prince, *will quickly ascend to the next* highest, *and* Blaspheme God.

Psalm. 89. *ver.* 50. Wherewith thine Enemies have blasphemed Thee, and slandered the footsteppes of thine Anointed.

But then, as I desire them *to remember, so I doe most humbly beseech* your Maiesty *to account with Your selfe too: And not to measure your* peoples love *by the unworthinesse of those few. For a* loyall *and obedient* people *You have, and such as will spare nor* Livelyhood, *nor*

Life *to doe You* service: *And are joyed at the heart to see the* Moderation *of your* Government *and your* constancy *to maintaine* Religion, *and your* Piety *in* Exampling *it.*

And as I *thus* beseech You *for Your* People *in* generall, *so doe* I particularly *for the* three Professions *which have a little suffer'd in these* three *most Notorious* Libellers Persons.

And first for my *owne* Profession, *I humbly begge of* your Majesty *to thinke M.* Burton *hath not in this many followers, and am heartily sorry hee would needs* lead. *The best is,* your Majesty *knows what made his* Rancour *swell; I le say no more.*

And for the Law, *I truly* honor *it with my heart, and believe* Mr. Prynn *may seeke all the* Innes of Court, (*and with*

with a Candle *too if he will) and scarce find such a* Malevolent *as himselfe against* State *and* Church. *And because hee hath so frequently thrust mistaken* Law *into these* Pamphlets, *to wrong the* Governours *of the* Church, *and abuse your good and well-minded* people, *and makes* Burton *and* Bastwicke *utter* Law *which,* God *knowes, they understand not, (for I doubt his Pen is in all the* Pamphlets,) *I doe humbly in the* Churches *name desire of* your Majestie, *that it may bee* resolved *by all the* Reverend Iudges of ENGLAND, *and then* published *by* your Majesty, *That our keeping* Courts, *and issuing* Processe *in our owne* Names, *and the like* Exceptions *formerly taken, and now renewed, are not against the* Lawes *of the* Realme, *(as 'tis most certaine they*

are not) That so the Church-Governors *may goe on cheerefully in their* duty, *and the peoples mindes be* quieted *by this assurance, that neither the* Law, *nor their* Liberty, *as* Subjects, *is thereby infringed.*

And for Physicke, *the* Profession *is* honourable *and* safe; *and I know the* Professors *of it will remember that* Corpus humanum, *mans body, is that, about which their Art is conversant, not* Corpus Ecclesiasticum, *or* Politicum, *the Body of the Church, State, or Common-wealth.* Bastwick *onely hath been bold that way. But the* Proverbe *in the* Gospell, *in the fourth of S.* Luke *is all I'le say to him,* Medice, cura teipsum, *Physician heale thy selfe. And yet let me tell* your Majestie, *I believe hee hath gained more by making the*

S. Luke, 4. 23.

Church

Church a Patient, *than by all the* Patients *hee ever had beside.*

Sir, *both* my selfe, *and my* Brethren *have been very* coursely *used by the* Tongues *and* pennes *of these men, yet shall I never give* your Majestie *any sower* counsell; *I shall rather magnifie* your Clemencie, *that proceeded with these* Offenders *in a* Court *of* Mercie *as well as* Iustice: *Since (as the* Reverend Iudges *then declared) you might have justly called the* Offendors *into another* Court, *and put them to it in a way that might have exacted their* Lives, *for their stirring (as much as in them lay) of* mutinie *and* sedition.

Yet this I shall be bold to say, and your Majesty *may consider of it in your Wisdom; That one way of* Government

is not alwayes either fit *or* ſafe, *when the* Humors *of the* people *are in a continuall* Change. *Eſpecially, when ſuch men as theſe ſhall worke upon* your people, *and labour to infuſe into them ſuch malignant* Principles, *to introduce a* Parity *in the* Church *or* Common-wealth. Et, ſi non ſatis ſuâ ſponte inſaniant, inſtigare, *And to ſpur on ſuch among them as are too ſharpely ſet already: And by this meanes make and prepare all advantages for the* Roman party *to ſcorne Us, and pervert them.*

I pray God bleſſe Your Majeſtie, Your Royall Conſort, *and* Your hopefull Poſterity, *That You may Live in* happineſſe; *Govern with* Wiſdom; *Support Your people by* Iuſtice; *Relieve them by* Mercy; *Defend them by* power

and

and ſucceſſe; *And Guide them in the* true Religion *by Your Lawes and moſt* Religious Example, *all the long and laſting dayes of Your* Life: *Which are and ſhall be the daily* prayers *of*

Your Sacred Majeſties moſt
loyall SUBIECT,

AND,

Moſt dutifull SERVANT,
as moſt bound,

W. Cant.

XUM

XUM

MY LORDS,

I Shall not need to ſpeake of the infamous courſe of *Libelling* in any kind: Nor of the *puniſhment* of it, which in ſome caſes was *Capitall* by the *Imperiall Lawes*. As appeares*:

* *Cod. l. 9. T. 36.*

Nor how *patiently* ſome great Men, very great Men indeed, have borne *Animo civili* (that's *Sueton*: his word*) *laceratam exiſtimationem*, The tearing and rending of their credit and repu-

* *In Iul. c. 75.*

tation, with a gentle, nay, a generous minde.

But of al *Libels*, they are most *odious* which pretend *Religion*: As if that of all things did desire to bee defended by a *Mouth that is like an open Sepulcher*, or by a Pen that is made of a sicke and a loathsome Quill.

There were times when *Persecutions* were great in the *Church*, even to exceed *Barbarity* it selfe: did any *Martyr* or *Confessor*, in those times, *Libel* the *Governours*? Surely no; not one of them to my best *remembrance*: yet these complaine of *Persecution* without all shew of cause; and in the meane time *Libel* and rayle without all measure. So little of kin are they to those which *suffer for* Christ, or the least part of *Christian Religion*.

My Lords, it is not every mans

spirit

ſpirit to hold up againſt the *Venome* which *Libellers* ſpit. For S. *Ambroſe*, who was a ſtout and a worthy *Prelate*, tels us, not that himſelfe, but that a far greater Man than he, that's K. *David*, had found out (ſo it ſeemes in his *judgment* 'twas no matter of ordinary ability) *Grande inventũ*, a great and mighty invention, how to ſwallow and put off thoſe bitter *Contumelies* of the *tongue* *: and thoſe of the *pen* are no whit leſſe, and ſpread farther. And it was a great one indeed, and wel beſeemed the greatnes of *David*. But *I think* it wil be far better for me to look upward, and *practiſe* it, than to look downward, and *diſcourſe* upon it.

* *In Apol. 1. David. c. 6.*

In the meane time I ſhal remember what an *Ancient* under the name of S. *Hierom* tels me *, *Indignũ eſt & præpoſterũ*, 'tis unworthy in it ſelfe, and pre-

* *Ad Ocean. de Ferend. Op-prob.*

posterous in demeanour for a man to bee ashamed for *doing good*, because other men glory in *speaking ill*.

And I can say it clearly and truly, as in the *presence of God*, I have done nothing, as a *Prelate*, to the uttermost of what I am conscious, but with a *single heart*, and with a *sincere intention* for the good *Government* and *Honour* of the *Church*; and the maintenance of the *Orthodox Truth* and *Religion* of *Christ* professed, established, and maintained in this *Church* of *England*.

For my *care of this Church*, the reducing of it into *Order*, the upholding of the *Externall Worship of God* in it, and the setling of it to the *Rules* of its *first Reformation*, are the *causes* (and the sole causes, what ever are pretended) of all this malicious *storme*, which hath lowred so black *upon Me*, & some

of

of *my Brethren*. And in the meane time, they which are the only, or the chief *Innovators* of the *Christian world*, having nothing to say, accuse us of *Innovation*; *They themselves* and their *Complices* in the meane time being the greatest *Innovators* that the *Christian world* hath almost ever known. I deny not but others have spread more dangerous *Errors* in the *Church* of *Christ*; but no men, in any age of it, have been more guilty of *Innovation* than they, while themselves cry out against it: *Quis tulerit Gracchos?*

And I said wel, *Quis tulerit Gracchos?* For 'tis most *apparent* to any man that will not winke, that the *Intention* of *these men*, and their *Abettors*, was and is to raise a *Sedition*, being as great *Incendiaries* in the *State* (where they get power) as they have ever been in the

Church; *Novatian* himselfe hardly greater.

Burton Apo. p. 110.

Our maine *Crime* is (would they al speak out, as some of them do) that we are *Bishops*; were we not so, some of us might be as *passable* as other men. And a great trouble 'tis to them, that we maintain that our *calling of Bishops* is *Iure Divino*, by Divine Right: Of this I have said enough, and in this place, in *Leightons* Case, nor will I repeate. Only this I will say, and abide by it, that the *Calling of Bishops* is *Jure Divino*, by Divine Right, though not all *Adjuncts* to their *calling*. And this I say in as direct *opposition* to the *Church of Rome*, as to the *Puritan humour*.

And I say farther, that from the *Apostles times*, in all ages, in all places, the *Church of Christ* was governed by *Bishops*: And *Lay-Elders* never heard of,

of, till *Calvins* new-fangled device at *Geneva*.

Now this is made by these men, as if it were *Contra Regem*, against the King, in right or in power.

But that's a meere *ignorant shift*; for our being *Bishops*, *Jure divino*, by Divine Right, takes nothing from the *Kings Right or power over us*. For though our *Office* be from *God* and *Christ immediately*, yet may wee not *exercise* that *power*, either of *Order* or *Iurisdiction*, but as *God* hath *appointed* us, that is, not in his *Majesties*, or any *Christian Kings Kingdomes*, but by and under the power of the *King* given us so to doe.

And were this a good *Argument* against us, as *Bishops*, it must needs be good against *Priests* and *Ministers* too; for themselves grant that their

their *Calling* is *Iure Divinò*, by Divine Right; and yet I hope they will not say, that to be *Priests and Ministers* is against the *King*, or any His *Royall Prerogatives*.

Next, suppose our *Callings*, as *Bishops*, could not bee made good *Iure Divino*, by Divine Right; yet *Iure Ecclesiastico*, by Ecclesiasticall Right it cannot bee denyed. And here in *England* the *Bishops* are confirmed, both in their power and meanes, by *Act of Parliament*. So that here we stand in as good case, as the present *Lawes* of the *Realme* can make us. And so we must stand, till the *Lawes* shall bee repealed by the same *power* that made them.

Now then, *suppose* we had no other string to hold by (I say suppose this, but I grant it not) yet no man

can

can *Libell* against our *Calling* (as these men doe) bee it in *Pulpit*, *print*, or otherwise, but hee *Libels* against the *King* and the *State*, by whose *Lawes* wee are established. Therefore, all these *Libels*, so farre forth as they are against our *Calling*, are against the King and the *Law*, and can have no other purpose, than to stirre up *sedition* among the people.

If these men had any other *intention*, or if they had any Christian or charitable desire, to *reforme* any thing amisse; why did they not modestly *Petition His Majesty* about it, that in his *Princely wisedome* hee might set all things right, in a *Just* and *Orderly* manner? But this was neither their *intention*, nor *way*. For one clamours out of his *Pulpit*, and all of them from the *Presse*, and in a most viru-

lent and *unchriſtian* manner ſet themſelves to make a *heat* among the people; and ſo by *Mutiny*, to effect that, which by *Law* they cannot; And, by moſt falſe and unjuſt *Calumnies* to defame both our *Callings* and *Perſons*. But for *my part*, as I pitty their rage, ſo I heartily pray *God* to *forgive* their malice.

No *Nation* hath ever appeared more jealous of *Religion*, then the people of *England* have ever beene. And their *zeale to* GODS *glory* hath beene, and at this day is a great *honour* to them. But this *Zeale* of theirs, hath not beene at all times and in all perſons, alike guided by *knowledge*. Now *Zeale*, as it is of *excellent* uſe, where it ſees it's way; ſo is it very *dangerous* company, where it goes on in the *darke*:

darke: [a] And these men, knowing the *Disposition* of the people, have laboured nothing more, than to misinforme their *knowledge*, and misguide their *Zeale*, and so to fire that into a *sedition*, in hope that they, whom they causlesly hate, might miscarry in it.

[a] *You may see it in the Example of S.* Paul *himselfe, whose very zeale in the darknesse of his Understanding, which he then had, mad: him persecute Christ and his Church*, Acts 22. 3,4. *And he was very dangerous company then; for he breathed out threatnings against the Disciples*, Act. 9. 1. *So true is that of Saint* Greg. Naz. Orat. 21. Zelus Iracundiam acuit: *All zeale puts an edge to anger it selfe. And that must needs be dangerous in the darke.*

For the *maine scope* of these *Libels* is, to kindle a *Iealousie* in mens mindes, that there are some great plots in hand, *dangerous plots* (so sayes Mr. *Burton* expressly) to change the *Orthodox Religion* established in *England*; and to bring in, *I* know not what, *Romish superstition* in the roome of it. As if the *externall decent worship of* GOD could not bee upheld in this *Kingdome*, with-

Pag. 5.

out bringing in of *Popery*.

Now by this *Art* of theirs, give me leave to tell you that the *King* is most desperately abused and wounded in the minds of his *people*; and the *Prelates* shamefully.

The King most desperately: for there is not a more cunning tricke in the world, to *withdraw* the peoples hearts from their *Soveraign*, than to perswade them that hee is changing *true Religion*, and about to bring in grosse *Superstition* upon them.

And the Prelates shamefully; For they are charged to *seduce*, and lay the plot, and be the *Instruments*.

For his Majesty first. This I know, and upon this *occasion* take it my *duty* to speake: There is no *Prince* in *Christendome* more sincere in his *Religion*, nor more constant to it, than the

King.

King. And he gave ſuch a Teſtimony of this at his being in *Spain*, as I much doubt, whether the beſt of that *Faction* durſt have done halfe ſo much, as his *Majeſty* did, in the face of that *Kingdome*. And this you my *Lord*, the *Earle* of *Holland*, and other Perſons of *honour*, were eye and eare witneſſes of, having the happineſſe to *attend* Him there. And at this day, as His *Majeſty* (by *Gods* great bleſsing both on him and us) *knowes* more, ſo is he more *ſetled* and more confirmed, both in the *Truth* of the *Religion* here eſtabliſhed and in *Reſolution* to maintaine it.

And for the Prelates; I aſſure my ſelfe, they cannot be ſo baſe, as to live *Prelates* in the Church of *England*, & labour to bring in the *Superſtitions* of the *Church of Rome*, upon themſelves and it. And if any ſhould be ſo *foule*, I

doe not only leave him to *Gods Iudgement*, but (if these *Libellers*, or any other, can *discover* that his base and *irreligious* falshood) to *shame* also, and severe *punishment* from the *State*: And in any *just* way, no mans *hand* shall be more, or sooner against him, than *mine* shall be.

And for my selfe, to passe by all the *scandalous reproaches*, which they have most *injuriously* cast upon me, I shall say this only.

First, I know of no plot, nor *purpose* of *altering* the *Religion* established.

Secondly, I have ever beene farre from attempting any thing that may *truly* bee said to *tend* that way in the least degree: and to these two I here offer my *Oath*.

Thirdly, if the *King* had a minde to change *Religion*, (which I know hee hath

hath not, and GOD forbid he ſhould ever have) he muſt ſeeke for other *Inſtruments*. For baſely as theſe men conceive of me, yet I thanke GOD, I know my duty well both to God and the *King*: And I know that all the *duty* I owe to the *King*, is under GOD. And my great happineſſe it is (though not *mine* alone, but your *Lordſhips* and all his ſubjects with me) that we live under a *Gracious* and a *Religious* King, that will ever give us leave to ſerve GOD firſt, and *Him next*. But were the dayes otherwiſe, I thank *Chriſt* for it, I yet *know* not how to ſerve any man againſt the *Truth* of God, and I hope I ſhall never learne it.

But to return to the buſineſſe: what is their *Art* to make the world believe a *change* of *Religion* is endeyoured? VVhat? why, *forſooth*, they ſay, there

there are great *Innovations* brought in by the *Prelates*, and ſuch as tend to the advancing of *Popery*.

Now that the *Vanity* and *falſhood* of this may appeare, I ſhal humbly deſire your *Lordſhips* to give me leave to recite brieſly all the *Innovations* charged upon us, be they of leſſe or greater *moment*, and as brieſly to anſwer them. And then you ſhall clearely ſee, whether any *cauſe* hath bin given of theſe unſavoury *Libels*; and withall, whether there bee any ſhew of *cauſe* to feare a *change of Religion*. And I will take theſe great pretended *Innovations* in order, as I meet with them.

Firſt, I begin with the *Newes from Ipſwich*.

* Pag. 2. VVhere *the *firſt Innovation is, that the laſt yeeres Faſt was enjoyned to bee without*

without Sermons in London, *the Suburbs, and other infected places, contrary to the Orders for other Fasts in former times: Whereas Sermons are the onely meanes to humble men*, &c.

To this I say *First*, That an *after-age* may, without *offence*, learn to avoid any visible *Inconvenience* observed in the former. And there was visible *Inconvenience* observed in mens former flocking to *Sermons* in *Infected places*.

Secondly, This was no particular *Act* of the *Prelates*; but the businesse was debated at the *Councell Table*, being a matter of *State*, as well as of *Religion*. And it was concluded for no *Sermons in those infected places*, upon this *Reason*; That *infected Persons* or *Families*, knowne in their owne *Parishes*, might not take occasion upon those

by-dayes to runne to other *Churches*, where they were not known, as many use to do, to heare some *humerous* men preach; For on the *Sundayes*, when they better kept their owne *Churches*: the *danger* is not so great altogether.

Nor *Thirdly* is that true, that *Sermons* are the *Onely meanes* to *humble* men. For though the *preaching* of *Gods word*, where it is performed according to his *Ordinance*, be a great meanes of many good *effects* in the *soules* of men; Yet no *Sermons* are the only *meanes* to *humble* Men. And some of their *Sermons* are fitter a great deale for other *operations*: Namely, to stirre up *sedition*, as you may see by Mr. *Burtons*; for this his printed *Libel* was a *Sermon* first, and a *Libel* too. And 'tis the best part of a *Fast* to abstaine from such *Sermons*.

2 *The*

2. *The second Innovation is.* * *That Wednesday was appointed for the Fast-day, and that this was done with this intention, by the example of this Fast without preaching, to suppresse all the Wednesday-Lectures in* London. * Page 3.

To this I answer *First*, that the appointing of *Wednesday* for the *Fast-day* was no *Innovation*. For it was the *day* in the *last Fast* before this: and *I my selfe* remember it so, above forty yeares since, more than once.

Secondly, if there had beene any *Innovation* in it, the *Prelates* named not the *day*; my *Lord Keeper*, I must *appeale* to your *Lordship*: The *day* was first named by your *Lordship*, as the *usuall*, and *fittest* day. And yet I dare *say*, and *sweare too*, that your *Lordship* had no aime to bring in *Popery*; nor to *suppresse* all, or any the *Wednesday-Lectures*

in *London*. *Besides*, these men live to see the *Fast* ended, and no one *Wednesday Lecture* suppressed.

* Page 3. 3. *The third Innovation** *is, that the Prayer for seasonable weather was purged out of this last Fast-booke, which was* (say they) *one cause of Ship-wracks and tempestuous weather.*

To this I say, *First* in the *Generall*; This *Fast-Booke*, and all that have formerly beene made, have beene both made, and published by the command of the *King*, in whose sole power it is *to call a Fast*. And the *Arch B.* and *Bishops* to whom the ordering of the *booke* is committed, have *power* under the *King*, to *put in*, or *leave out*, whatsoever they thinke fit for the present *occasion*; As their *Predecessors* have ever done before them.

Provided

Provided that nothing be in contrary to the *Doctrine* or *Discipline* of the *Church of England*.

And this may serve in the *Generall* for all *Alterations*, in that or any other *Fast-booke* or bookes of Devotion upon any particular occasions, which may and ought to *vary* with severall *times*, and we may, and doe, and will *justifie*, under *His Majesties power* all such *Alterations* made therein.

Secondly, for the *particular*. *When* this *last booke* was set out, the weather was very *seasonable*. And it is not the *custome* of the *Church*, nor *fit* in it *selfe* to pray for *seasonable* weather when we *have* it, but when wee *want* it. VVhen the *former booke* was set out, the weather was *extreame ill*, and the Harvest in *danger*; Now

the Harveſt was in, and the weather good.

Thirdly, 'tis moſt *inconſequent* to ſay, that the leaving that Prayer out of the *booke* of *devotions*, cauſed the *Ship-wrackes* and the *Tempeſts*, which followed. And as bold as they are with *God Almighty*, in ſaying it was the *cauſe*: For ſure I am, God never told them, that was the cauſe. And if *GOD* never *revealed* it, they cannot come to know it; yet had the *Biſhops* beene *Prophets*, and foreſeene theſe *Accidents*, they would certainly have *prayed* againſt them.

Fourthly, Had any *Miniſter* found it *neceſſary* to uſe this *prayer* at any one time during the Faſt, hee might with eaſe, and without danger, have ſupplied that want, by uſing that *prayer* to the ſame purpoſe which is in the Ordinary *Liturgy*. *Fifthly*,

Fifthly, I humbly desire your *Lordships* to weigh well the *Consequence* of this great, and dangerous *Innovation*. The Prayer for faire *weather* was left out of the *Book* for the *Fast*; Therfore the *Prelates* intend to bring in *Popery*. An excellent *Consequence*, were there any shew of Reason in it.

4. *The Fourth Innovation* * *is, That there is one very usefull Collect left out, and Clause omitted in another.* * Pag. 3.

To this I answer *First*, As before; It was *lawfull* for us to *alter* what wee thought fit.

And *Secondly*, since that *Collect* made mention of *Preaching*, and the *Act* of *State* forbad *Sermons* on the *Fast dayes in infected places*; we thought it fit, in pursuance of that *Order*, to leave out that *Collect*.

And

And *Thirdly*, for the branch in the other, which is the *first Collect*, Though *God* did deliver our *forefathers* out of *Romish superstition*, yet (*God* be *blessed* for it) we were never *in*. And therefore that *clause* being *unfittingly* expressed, we thought fit to passe it over.

* Page 3. 5 *The fifth Innovation* is, That in the sixth Order for the Fast, there is a passage left out concerning the abuse of Fasting in relation to merit.*

To this I *answer*. That he to whom the *ordering* of that *Booke* to the *Presse* was *committed*, did therefore *leave* it out; Because in this *Age* and *Kingdome* there is little opinion of *meriting by Fasting*.

Nay, on the contrary, the contempt and scorne of all *Fasting* (save what *humorous* men call for of themselves) is so

ſo ranke, that it would grieve any *Chriſtian* man to ſee the neceſſary *Orders of the Church concerning Faſting*, both in *Lent*, and at other *ſet times*, ſo *vilified* as they are.

6. *The Sixth Innovation* * *is, That the Lady Elizabeth and Her Princely Children are daſhed* (that's their phraſe) *out of the new Collect, whereas they were in the Collect of the former book.* * Pag. 3.

For this *Firſt*, The *Author* of the *Newes* knowes full well that they are left out of the *Collect* in the latter *Editions* of the *Common Prayer-book*, aſwell as in the *Booke* for the *Faſt*. And this was done according to the *Courſe* of the *Church*, which *ordinarily names* none in the *Prayer, but the Right line deſcending*. Yet this was not done till the *King* himſelfe *commanded* it; As I have

to ſhew under *his Majeſties hand.*

Secondly, I beſeech your *Lordſhips* to conſider, what muſt be the *Conſequence* here: The *Queen* of *Bohemia* and her *Children* are left out of the *Collect*, therfore the *Prelates* intend to bring in *Popery*; For *that* (you know) they ſay *is the end of all theſe Innovations.* Now if this be the end and the *Conſequence*; Truly the *Libellers* have done very dutifully to the *King*, to *Poyſon* his *people* with this conceit; That the *Lady Elizabeth* and her *Children* would keepe *Popery* out of this *kingdome*, but the *King* and his *Children* will not. And many as good *offices* as theſe have they done the *King* quite thorow theſe *Libels*, & quite thorow his *Kingdomes*. For *My part*, I *honour* the *Queen* of *Bohemia*, and her *Line*, as much as any man whatſoever, and ſhal be as ready

to

to *serve* them, but I know not how to depart from my *Allegeance*, as I doubt these men have done.

7. *The Seventh Innovation* * *is, That these words (who art the Father of thine Elect and of their seed) are changed in the Preface of that Collect, which is for the Prince and the Kings Children.* And with a most spitefull inference, That *this was done by the Prelates to exclude the Kings Children out of the number of Gods Elect.* And they call *it an intolerable impiety, and horrid treason.* * Pag. 3.

To this I *answer*, *First*, That this *Alteration* was made in my *Predecessors* time before I had any *Authority* to meddle with these things, further then I was *called* upon by him.

Secondly, This is not therfore to lay any aspersion upon my *Predecessor*, for

hee did in that but his duty: For his *Majesty* acknowledges, it was done by his *speciall direction*, as having then no *Children* to *pray* for.

And *Thirdly*, this *Collect* could not be very *old*, for it had no being in the *Common Prayer Booke* all Qu. *Elizabeths* time, she having no *Issue*.

The truth is, it was made at the comming in of K. IAMES; and must of necessitie be *changed* over and over again *pro ratione Temporum*, as Times and Persons varie. And this is the *Intolerable Impiety, and horrid Treason* they *charge* upon *Vs*.

In this *Method* the *Innovations* are set downe in the *Newes from Ipswich*. But then in Mr. *Burtons Newes from Friday-street* (called his *Apologie*) they are in another Order, and more are added. Therefore with your *Lordships*

ſhips leave I wil not *repeat* any of theſe, but goe on to the *reſt*, which Mr. *Burton* addes.

8. *The eighth Innovation* * *is, That in the Epiſtle the Sunday before Eaſter, we have put out* In, *and made it,* At *the Name of* Ieſus *every knee ſhall bow; which alteration,* hee ſaith, *is directly againſt the Act of Parliament.*

* *Burtons Apologic, pag. 2.*

Here give mee leave to tell you 'tis *At the Name of Ieſus,* in the late learned *Tranſlation* made in K. *Iames* his time. About which many learned Men of beſt note in the *Kingdom* were imployed, beſides ſome *Prelates*.

But to this I anſwer: Firſt, 'Tis true, the *Common Prayer Book* was *confirmed* by *Act of Parliament*, and ſo all things contained in it, at the paſsing of that *Act*. But I hope if any thing were

false *printed* then, the *Parliament* did not intend to passe those slips for current.

Secondly, I am not of opinion, that if one *word* be put in for another, so they beare both the same *sense*, that there is any great matter done against the *Act of Parliament*.

Thirdly, this can make no *Innovation*. For In *the Name*, and At *the Name of Iesus*, can make no *Essentiall difference* here. And Mr. *Pryn* (whose *Darling* businesse it hath long been to *cry* down the *honour* due to the *Son* of God, at the *mentioning* of his *saving Name Iesus*) knowes the *Grammar Rule* well, *In a place, or at a place*, &c.

Fourthly, if there were any error in the change of *In* into *At*; I do here *solemnly protest* to you, I know not how *It* came: For *authority* from the *Prelates*

lates, the *Printers* had none, and such a word is easily changed in such a *negligent presse* as we have in *England*. Or if any *altered* it purposely, for ought I know, they did it to *gratifie* the *Precisser* sort. For therin they followed the *Geneva Translation*, and printed at *Geneva*. 1557*. where the words are, *At the Name of* IESUS, And that is foure score yeares agoe; and therefore no *Innovation* made by us.

* In Octavo.

Fifthly, this I find in the *Queenes Injunctions**, without either word, *In* or *At*. *Whensoever the Name of Iesus shall be in any lesson, Sermon, or otherwise pronounced in the Church* ('tis injoined) *that due reverence be made of all persons, young and old, with lowlinesse of Coursie, and uncovering of the heads of the mankind, as thereunto doth necessarily belong, and heretofore hath beene accustomed.*

* Injunction 52.

So

So here's *necessity* laid upon it, and *custome* for it, and both expressed by *Authority* in the very *beginning* of the *Reformation*; and is therefore no *Innovation now.*

Pag. 3. 9 *The Ninth Innovation* is, That two places are changed in the Praiers set forth for the fifth of November: And ordered to bee read* (they say) *by Act of Parliament. The first place is changed thus, From, Root out that Babylonish and Antichristian Sect, which say of Ierusalem,* &c. *Into this forme of words. Root out that Babylonish and Antichristian Sect* (*of them*) *which say,* &c. The second place went thus in the old: *Cut off those workers of iniquity, whose Religion is Rebellion. But in the booke printed* 1635. *'tis thus altered: Cut off those workers of Iniquity, who turne Religion into Rebellion,* &c.

To

To this I ſay *First*, 'Tis a *notorious untruth*, that this *Booke* was *ordered* to be *read* by *Act of Parliament*. The *Act of Parliament* indeed is *printed* before it; and therein is a *Command* for *Prayers* and *Thankesgivings* every *fifth of November*: but not one word or ſyllable for the *Forme of Prayer*. That's left to the *Church*, therefore here's no *Innovation* againſt that *Act of Parliament*.

Secondly, The *Alteration* firſt mentioned, that is, *That Sect*, or *That Sect of them*: is of ſo ſmall *conſequence*, as 'tis not worth the ſpeaking of. Beſides if there be any thing of *moment* in it, 'tis anſwered in the next.

Thirdly, both for *that* and the *ſecond place*, which ſeemes of more *moment*; and ſo for the reſt not onely in that *book*, but that other alſo for his *Majeſties Coronation*; *His Majeſtie* expreſly

commanded *Me* to make the *Alterations*, and ſee them *printed*. And here are both the *books* with his *Majeſties warrant* to each of them. So that herein I conceive I did not *offend*, unleſſe it were that I gave not theſe men *notice* of it, or asked them leave to obey the King.

Againſt this there can be but two *objections*, ſhould *malice* it ſelfe goe to work. *The one is, that I moved his Majeſty to command the Change. And the other, that now, when I ſaw my ſelfe challeng'd for it, I procured His Majeſties hand for my ſecurity.*

To theſe *I anſwer* cleerly; *Firſt*, that I did not move the *King*, *directly*, or *indirectly*; to make this *change*.

And *Secondly*, that I had His *Majeſties* hand to the *Booke*, not *now*, but *then*, and before ever I cauſed them

to

to be *printed*, as now they are. And that both these are *true*, I here againe *freely* offer my selfe to my *Oath*.

And yet *Fourthly*, that you may see *His Gracious Majesty* used not his *power* only in *commanding* this *change*; but his *wisdome* also; I shal adventure to give you my *Reasons*, such as they are, why this *Alteration* was most *fit*, if not *necessary*.

My *first* Reason *is*, In the *Litany* in *Hen*. 8. his time [a]: and also under *Ed*. 6. [b] there was this *Clause*: *From the tyrany of the Bishop of* Rome, *and all his detestable enormities, frō all false doctrine*, &c. *Good Lord deliver us*. But in the *Litany* in Q. *Elizabeths* time this *Clause* about the *Pope* was left out, and it seemes of *purpose*, for avoiding of *scandall*: And yet the *Prelates* for

a *It was put into the Litany of* H. 8. *his time, as appeares in his Primer, with his Injunction before it.*

b *And 'tis in both the Service Bookes of* Ed. 6. *both that which was printed,* 1549. *And in that which was after, An.* 1552.

that not accounted *Innovators*, or *Introducers* of *Popery*. Now 'tis a far greater *scandall* to call their *Religion Rebellion*, then 'tis to call their chiefe *Bishop Tyrant*.

And this *Reason* is drawne from *scandall*, which must ever be avoided as much as it may.

My *second* Reason is, that the *Learned* make but *three* Religions to have been of old in the world, *Paganisme*, *Judaisme*, and *Christianity*. And now they have added a *fourth*, which is *Turcisme*, and is an absurd *mixture* of the other three. Now if this *ground* of theirs bee true (as 'tis *generally* received) perhaps it will bee of *dangerous* consequence sadly to *avow*, that the *Popish* Religion is Rebellion. That some *opinions* of theirs teach *rebelli-*

on,

on, that's *apparently* true, the *other* would be *thought on*, to say no more. And this *Reason* well weighed, is taken from the very *foundations* of *Religion* it selfe.

My *Third Reason* is, Because if you make their *Religion* to bee *Rebellion*, then you make their *Religion*, and *Rebellion* to bee all *one*. And that is against the *ground* both of *State*, and the *Law*. For when diverse *Romish Priests* and *Iesuites* have deservedly suffered *death* for *Treason*, is it not the constant and just profession of the *State*, that they never put any man to *death* for *Religion*, but for *Rebellion* and *Treason* onely? Doth not the *State* truly *affirme*, that there was never any *Law* made against the *life* of a *Papist*, *quatenus* a *Papist* only? And

is not all this ſtarke *falſe*, if their very *Religion* bee *Rebellion*? For if their *Religion* be *Rebellion*, it is not only *falſe*, but *impoßible*, that the *ſame man* in the *ſame Act* ſhould ſuffer for his *Rebellion*, and not for his *Religion*.

And this *King Iames* of ever *bleſſed memory* underſtood paſsing well, when (in his *premonition* to all *Chriſtian Monarches* *) he ſaith, *I doe conſtantly maintain that no Papiſt either in my time, or in the time of the late Queen, ever dyed for his conſcience*. Therefore he did not think, their very *Religion* was *Rebellion*. Though this *Clauſe* paſſed through *Inadvertencie* in his time. And this *Reaſon* is grounded both upon the *practiſe*, and the *Iuſtice* of the *Law*.

* Pag. 336.

VVhich of theſe *Reaſons*, or whether

ther any other better, were in His *Majesties* thoughts, when he commanded the *Alteration* of this *clause*, I know not. But I tooke it my *duty* to lay it before you, that the *King* had not only *power*, but *Reason* to command it.

10. The *Tenth Innovation* * *is, That the Prayer for the Navy is left out of the late booke for the Fast.* * Pag. 3.

To this I *say*, there is great *Reason* it should. For the *King* had no declared *Enemy* then, nor (GOD be-thanked) hath he *now*. Nor had he *then* any *Navy* at Sea. For almost all the *Ships* were come *in*, before the *Fast-booke* was set *out*.

But howsoever, an excellent *consequence* it is, if you marke it; The *prayer* for the *Navy* was left *out* of the

Booke

booke for the *Fast*, therefore by that, and such like *Innovations* the *Prelates* intend to bring *in Popery*. Indeed, if that were a piece of the *Prelates* plots to bring in *Popery* from beyond Sea, then they were mightily overseene that they left out the *prayer* for the *Navy*. But else what *reason* or *consequence* is in it, I know not, unlesse perhaps Mr. *Burton* intended to befriend Dr. *Bastwicke*, and in the *Navy* bring hither the *Whore of Babylon* to be ready for his *Christening*, as hee most prophanely scoffes.

Well: I pray GOD the time come not upon this *Kingdome*, in which it will bee found, that no one thing hath *advanced* or *Vsherd* in *Popery* so fast, as the *grosse Absurdities* even in the *Worship of God*, which

these

these *Men*, and their *like*, *maintaine* both in *Opinion* and *practise*.

11. *The eleventh Innovation*, * *is the reading of the second Service at the Communion-Table, or the Altar.* * Pag. 105.

To this *first* I can truly say, that since my owne *memory*, this was in *use* in very many places, as being most *proper* (for those *prayers* are then read which both precede and follow the *Communion*,) and by little and little this *Auncient custome* was *altered*, and in those places first, where the *Emissaries* of this *faction* came to *preach*. And now if any in *Authority* offer to *reduce* it; this *auncient course* of the *Church* is by and by called an *Innovation*.

Secondly, with this the *Rubrickes* of the *Common-prayer booke* agree:

 for

for the *first Rubricke* after the *Communion* tels us that upon *Holy-dayes*, though there be no *Communion*, yet *all* els that's appointed at the Communion shall be read. *Shall be read?* That's true, but where? VVhy, the last *Rubricke* before the *Communion* tels us, that the Priest, standing at the *North side* of the *Holy Table*, *shall say the Lords Prayer, with that which followes*. So that not onely the *Communion*, but the *prayers* which *accompany* the *Communion* (which are commonly call'd the *second service*) are to bee read at the *Communion-Table*. Therefore if this bee an *Innovation*, 'tis made by the *Rubricke*, not by the *Prelates*; And Master *Burtons* scoffe that this *second service must be served in for dainties* * savours too much of *Belly* and *prophanation*.

* *Pag.* 105. [*Then the Second Service, as dainties, must be said there.*]

12 One

12 One thing ſtickes much in their ſtomackes, and they call it an *Innovation* * too. And that is, *bowing, or doing Reverence at our firſt comming into the Church, or at our nearer approches to the Holy Table, or the Altar,* (call it whether you will) In which they will needs have it, *that we worſhip the Holy Table, or God knowes what.*

* Pag. 105.

To this I *anſwer. Firſt,* That *God* forbid wee ſhould *worſhip* any thing but GOD Himſelfe.

Secondly, that if to *Worſhip* GOD when wee *enter* into *his houſe,* or *approach* his *Altar,* be an *Innovation,* tis a very *Old one.*

For *Moſes* did *reverence* at the very *Doore* of the *Tabernacle*, *Num.* 20. *Hezekiah*, and all that

Num. 20.6.

were present with him, when they had made an *end of offering*, *bowed* and *worshipped*, ([d] 2 *Chron.* 29.) *David* cals the people to it with a *Venite, O come let us Worship, and fall downe, and kneele before the Lord our Maker*, ([e] *Psa.* 95.) And in *all* these places (I pray mark it) 'tis *bodily worship*.

[d] 2 *Chron.* 29. 29.

[e] *Psal.* 95.6.

Nor can they say, that this was *Iudaicall* worship, and now not to be *imitated*. For long before *Iudaisme* began, *Bethel*, the *House of* GOD, was a place of *Reverence*, ([f] *Gen.* 28.) Therfore certainly, Of, and To GOD.

[f] *Gen.* 28.17 *&c.*

And after *Iudaicall worship* ended, *Venite*, *Adoremus*, as far upwards as there is any track of a *Liturgy*, was the *Introitus* of the *Priest* all the *Latine Church* over.

And in the daily *prayers* of the

Church

Church of *England*; this was *retained* at the *Reformation*; and that *Psalme*, in which is *Venite, Adoremus*; is commanded to begin the *Morning Service* every Day. And for ought I know, the *Priest* may as well leave out the *Venite*, as the *Adoremus*; the *calling* the people to their duty, as the *duty* it selfe, when they are come.

Therefore even according to the *Service-booke* of the *Church* of *England*, the *Priest* and the *People* both are called upon, for *externall* and *bodily Reverence* and *Worship* of GOD in his *Church*. Therefore they which doe it, do not *Innovate*. And yet the *Government* is so *moderate* (*God* grant it be not too *loose* therewhile) that no man is *constrained*, no man *questioned*, only *religiously* called npon, *Venite, Adoremus, Come, let us worship*.

For my owne part I take my selfe *bound* to *worship* with *body*, as well as in *Soule*, when ever I come where GOD is *worshipped*. And were this *Kingdome* such as would allow no *Holy Table*, standing in its proper place (and such *places* some there are) yet I would *worship God* when I came into *His house*. And were the *times* such, as should beat downe Churches, and all the *curious carved worke thereof, with Axes, and Hammers*, as in *Psa.* 74. (and such *times* have beene) yet would *I worship* in what place soever I came to *pray*, though there were not so much as a stone laid for *Bethel*. But this is the *misery*; 'tis *superstition* now adaies for any man to come with more *Reverence* into a *Church*, then a *Tinker* and his *Bitch* come into an *Ale-house*; the

Psal. 74. 6.

comparison

comparison is too *homely*, but my *Iust indignation* at the *profaneneſſe* of the times, makes me ſpeake it.

And you my *Honourable Lords* of the *Garter*, in your great *Solemnities*, you doe your *Reverence*, and to *Almighty God*, I doubt not, but yet it is *Verſus Altare*, towards his *Altar*, as the greateſt *place* of Gods *Reſidence* upon earth. (I *ſay* the *greateſt*, yea greater then the *Pulpit*. For *there* 'tis *Hoc eſt corpus meum*, This is my Body. But in the *Pulpit*, tis at moſt, but; *Hoc eſt Verbum meum*, This is my VVord. And a *greater Reverence* (no doubt) is *due* to the *Body*, then to the *Word* of our *Lord*. And ſo, in *Relation*, *anſwerably* to the *Throne*, where his *Body* is uſually *preſent*, then to the *Seate*, whence His *Word* uſeth to be *Proclaimed*. And

God

God hold it *there*, at *His Word*; for, as too many men use the matter, * Tis *Hoc est verbum Diaboli*. This is the word of the Divell, in too *many* places. VVitnesse Sedition, and the like to it.) And this *Reverence* yee doe when ye enter the *Chappel*, and when you *approach* nearer to *offer*. And this is no *Innovation*, for you are *bound* to it by your *Order*, and that's not *New*.

And *Idolatry* it is not, to *worship* GOD towards His *Holy Table*; For if it had beene *Idolatry*, I presume *Queene Elizabeth*, *and King James* would not have *practised* it, no not in those *Solemnities*. And being not *Idolatry*, but true *Divine Worship*, *You* will, I hope, give a poore *Priest* leave to *Worship God*, as *Your selves* doe: For if it be *Gods Worship*,

I *ought* to doe it as well as *You*: And if it be *Idolatry*, *You ought not* to doe it more than I.

I *say againe*, I hope a poore *Priest* may *Worship God* with as lowly *Reverence* as you doe, since you are *bound* by your *Order*, and by your *Oath*, according to a *Constitution* of *Hen. the fifth*, (as appeares [a]) to give due *honour and Reverence*, *Domino Deo, & Altari ejus, in modum virorum Ecclesiasticorum*; That is, to the *Lord your God*, and to His *Altar* (for there is a *Reverence* due to that too, though such as comes farre short of *Divine Worship*) and this in the *Manner*, as *Ecclesiasticall Persons* both *Worship* and doe *Reverence*.

a *In Libro Nigro. Windesoriensi. p. 6*.

The *Story* which led in this *Decree* is this: *King Henry the fifth*, that *Noble and victorious Prince*, return-

ing *gloriouſly* out of *France*, ſat at this *Solemnity*; and finding the *Knights of the Order* ſcarce bow to *God*, or but *ſlightly*, and then *bow* towards *Him* and *His Seat*, *ſtartled* at it (being a *Prince then* grown as *religious*, as hee was before *victorious*,) and after asking the *Reaſon*; for til *then* the *Knights* of the *Order* never *bowed* toward the *King* or his *Seat*; the *Duke of Bedford* anſwered, it was *ſetled* by a *Chapter Act three* yeares before. Hereupon, that Great *King* replied, *No, Ile none of this, till you the Knights doe it* Satis bene, *well enough, and with due performance to Almighty* GOD. And hereupon the forenamed *Act* proceeded, that they ſhould doe *this duty to Almighty* GOD, not *ſlightly*, but *Ad modum virorum Eccleſiaſticorum*, as *low*, as *well*, as *decently*, as *Clergie-men* uſe to do it.

Now

Now if you will turne this off, and ſay, it was the *ſuperſtition* of that *Age* ſo to do; Biſhop *Iewell* will come in to *helpe Me* there. For where *Harding* names diverſe *Ceremonies*, and *particularly bowing* themſelves, and *adoring* at the *Sacrament*, I ſay, *adoring* at the *Sacrament*, not *adoring* the *Sacrament*; there Biſhop *Iewel* (that *learned, painefull*, and *reverend Prelate*) *approves all* both the *Kneeling* and the *bowing*, and the *ſtanding up* at the *Goſpell* (which as *ancient* as it is in the *Church*, and a common *cuſtome*, is yet *fondly* made another of their *Innovations*:*) And further, the *Biſhop* addes*,) *That they are all commendable geſtures, aud tokens of devotion, ſo long as the people underſtand what they meane, and apply them unto* God. Now with us the *people* did

* *B. Iewels reply to Hardings anſwer Art. 3. Div. 29.*

ever *understand* them *fully*, and *apply* them to God, and to none but *God*, till these *factious* spirits, and their *like*, to the great *dis-service* of *God* and his Church, went about to perswade them, that they are *superstitious*, if not *Idolatrous* gestures: As they make *every* thing else to be, where *God* is not served *slovenly*.

* Pag. 4. 5. 305.

13 *The Thirteenth Innovation* * *is*: *The placing of the holy Table Altarwise, at the upper end of the Chancell*, that is, *the setting of it North and South, and placing a Raile before it*, to keepe it from prophanation, *which* Mr. *Burton* sayes, *is done to advance and Usher in Popery*.

To this *I answer*, That 'tis no *Popery*, to set a *Raile* to keepe *prophanation* from that *Holy Table*: nor is it any

any *Innovation* to *place* it at the *upper end* of the *Chancell* as the *Altar* ſtood. And this appeares both by the *Practiſe*, and by the *Command* and *Canon* of the Church *of England*.

First, by the *Practiſe* of the Church of *England*. For in the *Kings Royall Chappels*, and *divers Cathedrals*, the *Holy Table* hath ever ſince the *Reformation* ſtood at the *upper end* of the *Quire*, with the *large* or *full ſide* towards the people.

And though it ſtood in moſt *Pariſh* Churches the *other way*, yet whether there be not more reaſon, the *Pariſh* Churches ſhould bee made *conformable* to the *Cathedral* and *Mother* Churches, than the *Cathedrals* to them, I leave to any *reaſonable* man to *judge*.

And yet here is nothing done ei-

ther by *violence* or *command* to take off the *Indifferency* of the ſtanding of the *Holy Table* either way, but only by *laying* it *fairely* before men, how fit it is there ſhould bee *order*, and *uniformity*; I ſay ſtill reſerving the *Indifferency* of the ſtanding.

But howſoever I would faine know, how any *diſcreet moderate* man dares ſay, that the placing of the *Holy Table Altar-wiſe* (ſince they will needs call it ſo) is done either *to advance or Uſher in Popery?* For did *Queene Elizabeth* baniſh *Popery*, and yet did ſhe all along her *Raigne*; from *firſt* to *laſt* leave the *Communion Table ſo* ſtanding in her owne *Chappell Royall*, in Saint *Pauls* and *Weſtminſter*, and *other* places; and *all* this of *purpoſe to advance* or *Uſher in* that *Popery* which ſhee had driven out? And

And ſince *Her death* have two *Gracious* Kings kept out *Popery* all their *times*, and yet left the *Holy Table* ſtanding *as it did* in the *Queenes time*, and all of *purpoſe* to *advance* or *Uſher in Popery* which they *kept out?*

Or what's the matter? May the *Holy Table* ſtand this way in the Kings *Chappell* or *Cathedrals*, or *Biſhops Chappels*, and not elſewhere? *Surely*, if it be decent and *fit* for *Gods Service*, it may ſtand *ſo* (if *Authority* pleaſe) in *any Church*. But if it *advance or Uſher in any ſuperſtition* and *Popery*, it ought to *ſtand ſo* in none.

Nor hath any Kings *Chappell* any *Prerogative* (if *that* may bee *called one*) above any *ordinary Church* to *diſ-ſerve God* in by any *Superſtitious Rites*.

Rites. VVhere, give mee leave to tell you, that the *King* and his *Chappell* are most *jeeringly*, and with *scorne abused*, in the last leafe of Mr. *Burtons Mutinous Appeale*, for such it is.

Secondly, this appeares by the *Canon* or *Rule* of the *Church* of *England* too, for 'tis plaine in the last *Injunction* of the *Queene*; That the *Holy Table ought* to stand at the *upper end* of the *Quire*, *North and South*, or *Altar-wise*. For the words of the *Queenes Injunctions* are these.

The Holy Table in every Church (marke it I pray, not in the *Royall Chappel* or *Cathedrals only*, but in *every Church*) *shall bee decently made and set in the place where the Altar stood*. Now the *Altar* stood at the *upper end* of the *Quire North* and *South*, as appeares

appeares before by the *practise* of the Church. And there to set it otherwise, is to set it *crosse* the place, *not In* the place where the *Altar* stood: and so *Stulti dum vitant vitia*-- weake men, as these *Libellers* are, run into one *Superstition*, while they would avoyd another; For they runne upon the *superstition* of the *Crosse*, while they seeke to avoyd the *superstition* of the *Altar*. So you see here's neither *popery* nor *Innovation* in all the *practise* of *Queene Elizabeth*, or since.

These words of the *Injunction* are so *plaine*, as that they can admit of no shift.

And give me leave to tell you, that a very learned *Prelate* of this *Church*, and *one*, whom *I think* these men will not *accuse*, as a man like to

advance or Usher in Popery, is of the same *opinion*: 'Tis my *Lord* the *Bishop* of *Salisbury*.

Some difference was lately rising about placing the *Communion-Table in a Parish Church* of his *Diocesse*. The *Bishop* carefull to prevent all *disorder*, sends his *Injunction* under his *hand* and *seale* to the *Curate* and *Church-Wardens*, to *settle that* businesse: In which hee hath these *two* passages *remarkeable*. I have *seene* and *read* the *Order*.

May 17. 1637.

The *first passage* is this; *By the Injunction of Queene Elizabeth* (saith hee) *and by Can. 82. under King James, the Communion Tables should ordinarily be set and stand with the side to the East wall of the Chancell.* Therfore this is no *Innovation*, since there is *Injunction* and *Canon* for it.

The

The *other* passage is this; *'Tis Ignorance* (saith that *learned Bishop*) *to thinke that the standing of the Holy Table there, relishes of Popery.* Therfore, if it doe not so much as *relish* of *popery*, it can neither *advance* it, nor *Usher it in.* And therefore this is a most odious *slaunder*, and *scandall* cast upon *Us.*

So here's *enough* both for the *Practise and Rule* of the Church of *England* since the *Reformation.* Now *before* that time, both in this and other *Churches* of *Christendome*, in the *East* and *West ordinarily* the *Holy Table* or *Altar* stood *so*; Against this Mr. *Burton* sayes little.

But the *Lincolne-Shire Minister* comes in to play the *Puritane* for that. Concerning which *Book* (falling thus in my way) and the

Namelesse Author of it, I shall only say these *two things*.

The *one* is, that the *Author prevaricates* from the *first* word to the *last* in the book; for he takes on him both for the *Name* and for the *placing* of the *Holy Table*, and the like, to prove, that *Generally* and *Universally*, and *Ordinarily* in the whole *Catholicke Church*, both *East* and *West*, the *Holy Table* did not stand at the *upper* end of the *Quire* or *Chancell*. And this hee must *prove*, or he doth nothing.

Now when hee comes to make his *Proofes*, they are almost *all* of them *particular*, *few* or *none generall* and *concludent*; For hee neither brings *Testimonies* out of the *Generall* and received *Rituals* of the *Easterne* and *Westerne Churches*, nor of *Fathers* and *Histories* of the *Church*, which

which ſpeake in *Generall* termes of *all*, but where they ſpeak of *particular Churches* only.

So that *ſuppoſe* the moſt that can be, that is, ſuppoſe his *quotations* bee all *truly* alledged, and true too in the *ſenſe* that the *Miniſter* takes them (though in *very truth*, the *places*, *moſt* of them, are neither *truly alledged*, nor *ſenſed*,) yet they are but *exceptions* of, and *exemptions* from the *Generall practiſe*. And you know both in *Law* and *Reaſon*, *Exceptio firmat Regulam in non exceptis*. So that upon the ſudden I am not able to *reſolve*, whether this *Miniſter* hath done more *wrong* to *himſelfe* or his *Readers*, for he hath *abuſed* both.

The *other* is, that in the *judgement* of very *many learned* men, which have peruſed this book, the *Author*

is clearely conceived to *want* a great deale of that *learning* to which hee *pretends*: or elſe to have *written* this *Book wholly*, and *Reſolvedly* againſt both his *ſcience* and his *conſcience*.

And for *my owne part*, I am *fully* of *opinion*, this *Booke* was *thruſt* now to the *Preſſe*, both to *countenance* theſe *Libellers*, and as much as in him lay, to *fire* both *Church* and *State*.

And though I *wonder not* at the *Miniſter*, yet I ſhould *wonder* at the *Biſhop* of the *Dioceſſe* (a man of learning and experience) that he ſhould give *Teſtimony* to ſuch a *buſineſſe*, and in ſuch *times* as theſe.

And *once more*, before I leave the *Holy Table, Name, and Thing*, give me leave to put you in minde, that there is *no danger* at *all* in the *Altar, Name, or Thing*. For at the *begin-*

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ning of the *Reformation*, though there were *a Law* for the taking downe of the *Altars*, and setting up of *Holy Tables* in the *roome* of them; yet in some places the *Altars* were *not suddenly removed.* And what sayes the *Queene* in her *Injunction* to this? VVhy she sayes, *That there seemes no matter of great moment in this, saving for uniformity, and the better imitation of the Law in that behalfe.* Therefore for any *danger* or *hurt* that was in the *Altars, Name, or Thing,* they might *even then* have beene *left standing, but for Uniformity, and the Imitation of the Law.* *Injunct. ultim.*

But howsoever, it followes in the same *Injunction, that when the* Altar *is taken downe, the Holy Table* shall *bee set* In, (*not* crosse) *the place where the Altar stood*; which (as is aforesaid) must

must needs be *Altar-wise*.

14 The *Fourteenth* and the *last Innovation* comes with a *mighty Charge*, & 'tis taken out of an *Epistle* to the *Temporall Lords* of his *Majesties Privy Councell*. Of which *Epistle* we got one *sheet*, and so (for ought I yet know) that *Impression* stay'd: In that *Sheet* is this *charge*, The *words* are,

The Prelates, to justifie their proceedings, have forged a new Article of Religion, brought from Rome (*which gives them full power to alter the Doctrine and Discipline of our Church at a Blow, as they Interpret it*) *and have foisted it* (such is their language) *into the beginning of the Twentieth Article of our* Church. And *this is in the last edition of the Articles*, Anno 1628. *in affront of his Majesties Declaration before them*, &c.

The

The *Clause* (which they say is *forged* by us) is this: *The Church*, (that is, *the Bishops, as they expound it*) *hath power to decree Rites and Ceremonies, and Authority in matters of Faith.* (The *word* is *Controversies* of *Faith*, by their leave) *This Clause* (say they) *is a forgery fit to be examined, and deepely censured in the Star-chamber. For 'tis not to be found in the Latine or English Articles of* Edw. 6. or Q. Elizabeth, *ratified by Parliament.*

And then in the margent thus, *If to forge a Will or Writing be censurable in the Star-chamber, which is but a wrong to a private man: How much more the forgery of an Article of Religion, to wrong the whole Church, and overturne Religion which concernes all our soules.*

This is a *heavie charge, my Lords:* But I thank God the *Answer's* easie.

And *truly* I grant, that to *forge* an *Article* of *Religion* in *whole* or in *part*, and then to *thrust* it upon the *Church*, is a most *haynous crime*, farre worse then the *forging of a Deed*. And is certainly *very deeply censurable* in this *Court*. And I would have humbly besought you, that a *deepe censure* might have beene layd upon *it*, but that this *sheet* was found after, and so is not annexed to the *Information*, nor in *Iudgement* at this *present* before you.

But then, *My Lords*, I must tell you, I hope to make it as *cleere* as the *day*, that this *forgery* was not, *that* this *clause* mentioned was added, by the *Prelates* to the *Article*, to gaine *power* to the *Church*, and so to serve

our

our turnes. But that that *clause* in the *beginning* of the *Article* was by these men, or at least by some of their *Faction, razed out*, and this to weaken the *just* power of the Church to serve *their turnes*.

They say (to *justifie* their *charge*) that this *clause* is not to be found in the *Articles, English* or *Latine*, of either *Ed. 6.* or Q. *Elizabeth*.

I answer: The *Articles* of *Edw. 6.* and those made under Q. *Elizabeth differ* very much. And those of *Ed. 6.* are not now *binding*. So whether the *Clause* be *in* or *out* of *them*, 'tis not much *materiall*.

But for the *Articles* of the Church of *England*, made in the *Queenes* time, and now in *force*, that this *clause* for the *power* of the *Church* to *decree Ceremonies, and to have Authority in con-*

troversies of faith, shold not be found in *English* or *Latine Copies*, till the *Yeare*, 1628. that it was set forth with the *Kings Declaration* before it, is to me a *miracle*; but *your Lordships* shall see the *falsehood* and *boldnes* of these men.

What? Is this *affirmative clause* in no *Copie*, *English* or *Latine* till the *Yeare* 1628? *Strange:* VVhy, my *Lords*, I have a *Copie*, of the *Articles* in *English*, of the *yeare* 1612. And of the *Yeare*, 1605. and of the *Yeare* 1593. and in *Latine* of the *Yeare*, 1563. which was one of the *first printed Copies*, if not the *first of all*. For the Articles were *agreed* on but the *Nine and twentieth day of January*,

Anno 156$\frac{2.}{3.}$ { According to the *English* Account. / According to the *Iulian* Account.

And in all these, this *Affirmative Clause* for the Churches *power* is *in*.

And

And is not this ſtrange *boldnes* then to *abuſe* the VVorld, and falſely to ſay 'tis in no *Copy*, when *I my ſelfe*, out of my own *ſtore*, am able to ſhew it in ſo *many*, and ſo *aunciently*.

But *My Lords*, I ſhall make it plainer yet: For 'tis not fit concerning an *Article* of *Religion*, and an *Article* of ſuch *conſequence* for the *Order*, *Truth*, and *Peace* of this *Church*, you ſhould *rely* upon my *Copies*, be they never ſo *many* or never ſo *auncient*.

Therefore I ſent to the *Publike Records* in my *Office*, and here under my *Officers* hand, who is a *Publike Notary*, is returned mee the *Twentieth Article* with this *Affirmative Clauſe* in it. And there is alſo the whole *Body* of the *Articles* to bee ſeene.

By this your *Lordſhips* ſee how free the *Prelates* are from *forging* this part of the *Article*. Now let theſe men quit themſelves and their *faction*, as they can, for their *Index Expurgatorius* and their foule *Raſure* in leaving out this *part* of the *Article*. For to *leave out* of an *Article* is as great a *crime* as to *put in*; And a *Maine Raſure* is as *cenſurable* in this *Court* as a *forgery*.

Why, but then my *Lords*; what is this *Myſtery of Iniquity*?

Truly, I cannot certainely tell, but as farre as I can, I'le tell you.

The *Articles* you ſee were *fully*, and *fairely* agreed to, and *ſubſcribed* in the *yeare*---156$\frac{2}{3}$ But after this, in the *yeare* 1571. there were ſome that *refuſed* to *ſubſcribe*, but why they did ſo, is not *recorded*. VVhe-

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ther it were about this *Article* or any other I know not. But in fact this is manifeſt, that in that *yeare* 1571. the *Articles* were *printed* both in *Latine*, and *Engliſh*, and this *Clauſe* for the *Church* left out of both. And certainely, this could not bee done, but by the *malicious cunning* of that *Oppoſite Faction*. And though I ſhall ſpare *dead* mens *names* where I have not *certainty*; Yet if you bee *pleaſed* to *looke backe* and *conſider* who they were that *Governed* buſineſſes in 1571, and *rid* the Church almoſt at their *pleaſure*; And how *potent* the *Anceſtors*, theſe *Libellers* began *then* to *growe*, you will thinke it no *hard* matter to have the *Articles printed*, and *this Clauſe left out*.

And yet 'tis plaine, That, after the:

the ſtirre about *Subſcription* in the *yeare* 1571. the *Articles* were *ſetled* and *ſubſcribed* unto at laſt, as in the *yeare* 1562. with this *Clauſe* in them for the Church: For looking farther into the *Records* which are in *mine own* hands, I have found the *Booke* of 156$\frac{2}{3}$. ſubſcribed by *all* the *Lower houſe of* Convocation, in this very *yeare* of *Contradiction*, 1571. Dr. *Iohn Elmar* (who was after *Lord Biſhop of London*) being there *Proloquutor*: *Alexander Nowell Deane of Saint Pauls*, having beene *Proloquutor* in 156$\frac{2}{3}$. and yet living and preſent and ſubſcribing in, 1571. Therefore, I doe here openly in *Star-chamber* charge upon that *pure Sect* this *foule corruption* of *falſifying the Articles* of the Church of *England*; let them take it off as they can.

I have now done, and 'tis time I ſhould, with the *Innovations* charged upon the *Prelates*, and fit to be anſwered here.

Some few more there are, but they belong to matter of *Doctrine*, which ſhall preſently bee anſwered, *Iuſto Volumine*, at large, to *ſatisfie* all *wel-minded* people. But when Mr. *Burtons Booke*, which is the *maine one, is anſwered*, (I meane his *Booke*; not his *Rayling*) neither *Prynne*, nor *Baſtwicke* nor any *Attendants* upon *Rabſhakeh* ſhall *by mee* or *my care* be *anſwered*. If this *Court* find not a way to *ſtop* theſe *Libellers mouthes* and *pennes*, for *me* they ſhall *rayle* on till they be *weary*.

Yet *one* thing more I beſeech *you*, give *Mee* leave to *adde*. *'Tis* Maſter *Burtons charge* * upon the *Prelates* Pag. 175.

Prelates. That the Censures formerly laid upon Malefactors, are now put upon Gods Ministers for their Vertue and Piety.

A *heavy charge* this too. But if he or *any man* else can *shew* that any man hath been *punished* in the *High Commission*, or else where, by the *Prelates*, for *Vertue* and *Piety*, there is all the reason in the world *wee* should bee *severely punished* our selves. But the truth is, the *Vertue* and *Piety* for which these *Ministers* are *punished*, is for preaching *Schisme* and *sedition*, many of their *Sermons* being as bad as their *Libels*; As *Burtons Libell* was one of his *Sermons* first. But whether this stuffe have any *Affinity* with *Vertue* and *Piety*, I submit to any *Christian Reader*.

And

And yet Mr. *Burton* is so *confident* of his *Innocency*, even in *this cause* wherein hee hath so *fouly* carryed himselfe, that hee breakes forth into these words*, *I never so much as once dreamed, that Impiety and Impudency it selfe in such a Christian State as this is, and under such a gracious* Prince, *durst ever thus publikely have called me in question, and that upon the open Stage*, &c. * Page 7.

You see the *boldnesse* of the *Man*, and in as *bad a cause*, as (I thinke) in *this kind* ever *any man* had.

I shall *end* all with a passage out of S. *Cyprian*, f when he, then *Bishop* of *Carthage*, was *bitterly rayled* upon by a pack of *Schismaticks*, *his answer* was, and 'tis now *mine*; They have *rayled* both *bitterly* and *falsly* upon f *Lib.* 1. *Ep.* 3.

me, and yet *Non oportet me paria cum illis facere*; it becomes not me to answer them with the like, either *Levities* or *Revilings*, but to *speake* and *write* that only which becomes *Sacerdotem Dei*, a *Priest* of God.

Neither shall I in this *give way* (though I have been *extreamely* vilified) to either *griefe* or *passion* to *speake*, *remembring* that of the *Psalmist* a *Psal.* 37. *Fret not thy selfe, else shalt thou be moved to doe evill.*

a Psa. 37 8.

Neither yet by *Gods grace* shall the *Reproaches* of *such* men as *these*, make me *faint* or *start aside*, either from the *Right way* in matter of *practise* (they are S. *Cyprians* words againe *) or *à certâ regulâ*, from the certaine rule of *faith*.

* Ib. p. 10.

And since in *former* times, some spared not to call the *Master* of the house

house *Beelzebub*, how much more will they bee *bold* with *them* of his *household*, as it is in S. *Matthew* *, *cap.* 10. And so *bo'd* have these men been; but the next *words* of our *Saviour* are, *Feare them not.*

* S. *Mat.* 10 25.

I humbly crave *pardon* of your *Lordships* for this my *necessary length*, and give you *all* hearty thankes for your *Noble patience*, and your *Iust and Honourable censure* upon these Men, and your *Unanimous dislike* of them, and *defence* of the Church.

But because the *businesse* hath some *reflection* upon *my selfe*, I shall *forbeare* to *censure* them, and *leave* them to GODS *mercy*, and the KINGS *Iustice*.

FINIS.

XU

XUM

XU

XUM